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MAYNARD'S ENGLISH CLASSIC SERIES

WITH EXPLANATORY NOTES

THE FAERIE QUEENE

I. AND II.

PROTHALAMION

SPENSER

NEW YORK
CHARLES E. MERRILL CO.

EDMUND SPENSER

MAYNARD'S ENGLISH CLASSIC SERIES.—No. 27

THE FAERIE QUEENE

CANTOS I.—II.

AND THE PROTHALAMION

By EDMUND SPENSER

WITH PREFATORY AND EXPLANATORY NOTES

NEW YORK
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LIFE OF SPENSER.

EDMUND SPENSER is supposed to have been born in the year 1553, in East Smithfield, London. Little or nothing is known of his parents: he claimed connection with the noble House of Spencer or Spenser, and the relationship was recognised by the principal branches of that family He entered Pembroke Hall, Cambridge, as a sizar, May 20,1569, and here ae seems to have remained till he took his degree of M.A. in June 1576. At college, one of his most intimate friends was Gabriel Harvey, himself a poet, who first drew Spenser to London in 1578; Spenser, on quitting the university, having gone to reside with some relations in the north of England, possibly in the capacity of domestic tutor. In London, Spenser became acquainted with Sir Philip Sidney, who took him for some time to his seat of Penshurst in Kent. Here he probably wrote his *Shepherd's Calendar*, his first published work. In 1580, Spenser accompanied as secretary Lord Grey of Wilton, appointed Lord-deputy of Ireland; and in 1586 he is found in possession of 3028 acres of land in the county of Cork, presented to him for his services by Queen Elizabeth. Here he lived till 1589, when he accompanied Raleigh to England; and in 1590 published the first three books of the *Faerie Queene*. In February 1591, the Queen bestowed on Spenser a pension of £50, and in the same year he published a volume of smaller poems. About this time he returned to Ireland, where he lived, occasionally visiting England, till 1598. In 1595, he published a collection of sonnets entitled *Amoretti;* and, it is supposed, about the same time married an Irish girl of great beauty, but humble birth. In 1596, he presented to the Queen his prose work, *A View of the State of Ireland*, not printed till 1633; and in the same year he published three more books of the *Faerie Queene*, together with a new edition of the first three. In October 1598, the insurrection known as "Tyrone's Rebellion" broke out in Ireland, spreading confusion and desolation over a great part of the land. Spenser was one of the sufferers. All his property was plundered or destroyed, and his house burned he himself, along with his wife and two eldest sons, narrowly escaping from the flames. An infant was left behind, and burned to death among the ruins. He made his way to London, and died, January 1599, of a broken heart, at an inn in King Street, Westminster. The Earl of Essex charged himself with the expenses of the funeral; and the poet was buried in Westminster Abbey, close to the grave of Chaucer. His wife survived him some time, and both his sons left descendants.

The *Faerie Queene*, intended by Spenser to have occupied twelve books, is only little more than half finished.

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THE FAERY QUEENE.

When the "Faery Queene" first appeared, the whole of England seems to have been moved by it. No such poet had arisen in this country for nearly two hundred years. Since Chaucer and the author of "Piers Plowman" there had been no great poem. The fifteenth century had been almost a blank, the darkest period of our literary annals; the earlier part of the sixteenth had been occupied with great theological questions, which had engrossed men's minds till the long reign of Elizabeth gave stability to the Reformation in England, and the first fervor of the Church writers subsided. The tone of society was favorable to a work which, with a strong theological element in it, still dealt with feats of chivalry and heroes of romance. The English mind was filled with a sense of poetry yet unexpressed. Great deeds, great discoveries, and men of capacity moving among them, had roused the spirit of the nation. The people were proud of their Queen and their freedom; the new aristocracy was just feeling its strength; it was a time of most varied life. Nothing was wanted but a great poem to express the universal desire; and Spenser first, and then Shakespeare appeared, to fulfill the national instinct. Drayton, Fletcher (in his "Purple Island"), Milton, and perhaps Bunyan, show in their writings the effect of our poet's genius. . . .

In speaking of Spenser, Milton did not hesitate to call him "a better teacher than Scotus or Aquinas"—a better philosopher, a purer moralist, than either one or other of the leaders of scholastic lore; and we may re-echo his words without offense, when we say that a young student is as likely to gain a vivid conception of duty and virtue from his pages as from those works which deal in a more exact manner with the moral constitution of man's nature. Here the qualities and actions of man are set before us in their living forms; the genius of the poet carries us along with him: we personify with him; we enact the scenes which paint the victory of Good over the monster dragon of Evil.—G W. Kitchin, D.D., Dean of Winchester.

A LETTER OF THE AUTHORS,

EXPOUNDING HIS WHOLE INTENTION IN THE COURSE OF THIS WORKE: WHICH FOR THAT IT GIVETH GREAT LIGHT TO THE READER, FOR THE BETTER UNDERSTANDING IS HEREUNTO ANNEXED.

TO THE RIGHT NOBLE AND VALOROUS

SIR WALTER RALEIGH, KNIGHT.

LORD WARDEIN OF THE STANNERYES, AND HER MAIESTIES LIEFETENAUNT OF THE COUNTY OF CORNEWAYLL.

SIR, knowing how doubtfully all Allegories may be construed, and this booke of mine, which I have entituled the *Faery Queene*, being a continued allegory, or darke conceit, I haue thought good, as well for avoyding of gealous opinions and misconstructions, as also for your better light in reading thereof, (being so by you commanded,) to discover unto you the general intention and meaning, which in the whole course thereof I have fashioned, without expressing of any particular purposes, or by accidents, therein occasioned. The generall end therefore of all the booke is to fashion a gentleman or noble person in vertuous and gentle discipline: Which for that I conceived shoulde be most plausible and pleasing, being coloured with an historicall fiction, the which the most part of men delight to read, rather for variety of matter then for profite of the ensample, I chose the historye of King Arthure, as most fitte for the excellency of his person, being made famous by many mens former workes, and also furthest from the daunger of envy, and suspition of present time. In which I have followed all the antique poets historicall: first Homere, who in the persons of Agamemnon and Ulysses hath ensampled a good governour and a vertuous man, the one in his *Ilias*, the other in his *Odysseis:* then Virgil, whose like intention was to doe in the person of *Aeneas:* after him Ariosto comprised them both in his *Orlando:* and lately Tasso dissevered them againe, and formed both parts in two persons, namely that part which they in Philosophy call Ethice, or vertues of a private man, coloured in his *Rinaldo;* the other named Politice in his *Godfredo*. By ensample of which excellente poets, I labour to pourtraict in Arthure, before he was king, the image of a brave knight, perfected in the twelve private morall vertues, as Aristotle

hath devised: the which is the purpose of these first twelve bookes: which if I finde to be well accepted, I may be perhaps encoraged to frame the other part of polliticke vertues in his person, after that hee came to be king.

To some, I know, this methode will seeme displeasaunt, which had rather have good discipline delivered plainly in way of precepts, or sermoned at large, as they use, then thus clowdily enwrapped in allegorical devises. But such, me seeme, should be satisfide with the use of these dayes, seeing all things accounted by their showes, and nothing esteemed of, that is not delightfull and pleasing to commune sence. For this cause is Xenophon preferred before Plato, for that the one, in the exquisite depth of his judgement, formed a commune-welth, such as it should be; but the other in the person of Cyrus, and the Persians, fashioned a government, such as might best be: So much more profitable and gratious is doctrine by ensample, then by rule. So haue I laboured to doe in the person of Arthure: whome I conceive, after his long education by Timon, to whom he was by Merlin delivered to be brought up, so soone as he was borne of the Lady Igrayne, to have seene in a dream or vision the Faery Queene, with whose excellent beauty ravished, he awaking resolved to seeke her out; and so being by Merlin armed, and by Timon throughly instructed, he went to seeke her forth in Faerye land. In that *Faery Queene* I meane Glory in my generall intention, but in my particular I conceive the most excellent and glorious person of our soveraine the Queene, and her kingdome in Faery lande. And yet, in some places els, I doe otherwise shadow her. For considering she beareth two persons, the one of a most royall Queene or Empresse, the other of a most vertuous and beautiful Lady, this latter part in some places I doe expresse in Belphœbe, fashioning her name according to your owne excellent conceipt of Cynthia, (Phœbe and Cynthia being both names of Diana.) So in the person of Prince Arthure I sette forth magnificence in particular; which vertue, for that (according to Aristotle and the rest) it is the perfection of all the rest, and conteineth in it them all, therefore in the whole course I mention the deedes of Arthure applyable to that vertue, which I write of in that booke. But of the xii. other vertues, I make xii. other knights the patrones, for the more variety of the history: Of which these three bookes contayn three.

The first of the knight of the Redcrosse, in whome I expresse Holynes: The seconde of Sir Guyon, in whome I sette forth Temperaunce: The third of Britomartis, a Lady Knight, in whome I picture Chastity. But, because the beginning of the whole worke seemeth abrupte, and as depending upon other antecedents, it needs that ye know the occasion of these three knights seuerall adventures. For the methode of a poet historical is not such, as of an Historiographer. For an historiographer discourseth of affayres orderly as they were donne, accounting as well the times as the actions; but a poet thrusteth into the middest, even where it most concerneth him, and there recoursing to the thinges forepaste and divining of thinges to come, maketh a pleasing Analysis of all.

The beginning therefore of my history, if it were to be told by an historiographer, should be the twelfth booke, which is the last; where I devise that the *Faery Queene* kept her annuall feaste xii. dayes: uppon

which xii. severall dayes, the occasions of the xii. severall adventures hapned, which, being undertaken by xii. severall knights, are in these xii. books severally handled and discoursed. The first was this. In the beginning of the feast, there presented him selfe a tall clownishe younge man, who falling before the Queene of Faries desired a boone (as the manner then was) which during that feast she might not refuse; which was that hee might have the atchievement of any adventure, which during that feaste should happen: that being graunted, he rested him on the floore, unfitte through his rusticity for a better place. Soone after entred a faire Ladye in mourning weedes, riding on a white Asse, with a dwarfe behind her leading a warlike steed, that bore the Armes of a knight, and his speare in the dwarfes hand. She, falling before the Queene of Faeries, complayned that her father and mother, an ancient King and Queene, had bene by an huge dragon many years shut up in a brasen Castle, who thence suffred them not to yssew; and therefore besought the Faery Queene to assygne her some one of her knights to take on him that exployt. Presently that clownish person, upstarting, desired that adventure: whereat the Queene much wondering, and the Lady much gainesaying, yet he earnestly importuned his desire. In the end the Lady told him, that unlesse that armour which she brought, would serve him (that is, the armour of a Christian man specified by St. Paul, vi. Ephes.) that he could not succeed in that enterprise; which being forthwith put upon him, with dewe furnitures thereunto, he seemed the goodliest man in all that company, and was well liked of the Lady. And eftesoones taking on him knighthood, and mounting on that straunge courser, he went forth with her on that adventure: where beginneth the first booke, viz.

A gentle knight was pricking on the playne, &c.

The second day ther came in a Palmer, bearing an Infant with bloody hands, whose Parents he complained to have bene slayn by an Enchaunteresse called Acrasia; and therefore craved of the Faery Queene to appoint him some knight to performe that adventure; which being assigned to Sir Guyon, he presently went forth with that same Palmer: which is the beginning of the second booke, and the whole subject thereof. The third day there came in a Groome, who complained before the Faery Queene, that a vile Enchaunter, called Busirane, had in hand a most faire Lady, called Amoretta, whom he kept in most grievous torment, because she would not yield him the pleasure of her body. Whereupon Sir Scudamour, the lover of that Lady, presently tooke on him that adventure. But being vnable to performe it by reason of the hard enchauntments, after long sorrow, in the end met with Britomartis, who succoured him, and reskewed his loue.

But by occasion hereof many other adventures are intermedled; but rather as accidents then intendments: As the love of Britomart, the overthrow of Marinell, the misery of Florimell, the vertuousnes of Belphœbe, the lasciviousnes of Hellenora, and many the like.

Thus much, Sir, I have briefly overronne to direct your understanding

to the wel-head of the History; that from thence gathering the whole intention of the conceit, ye may as in a handfull gripe al the discourse, which otherwise may happily seeme tedious and confused. So, humbly craving the continuance of your honorable favour towards me, and th eternall establishment of your happines, I humbly take leave.

23. Ianuary 1589

Yours most humbly affectionate,

ED. SPENSER.

ABBREVIATIONS.

Ar.	Arabic.	Ital.	Italian.
A.S.	Anglo-Saxon.	L.	Latin.
bk.	book.	lit.	literal or -ly.
c.	canto.	orig.	original or -ly.
ch	chapter.	pa.p.	past particle.
comp	comparative.	pa.t.	past tense.
Dan.	Danish.	pl.	plural.
Eng.	English.	Port.	Portuguese.
Fr.	French.	pr.p.	present participle.
Gael	Gaelic.	prob.	probably.
Ger.	German.	prov.	provincial.
Goth	Gothic.	Provl.	Provençal.
Gr.	Greek.	Sc.	Scotch.
Ice.	Icelandic.	Sp.	Spanish.
Inf.	Infinitive.	st.	stanza.
Introd.	Introduction.	v.	verb.

[In the references, the first figure refers to the canto, the second to the stanza, and the third to the line.]

THE FIRST BOOK

OF

THE FAERIE QUEENE.

CONTAYNING THE LEGEND OF THE KNIGHT OF THE RED CROSSE, OR OF HOLINESSE.

I.

Lo! I, the man whose Muse whylome did maske,
As time her taught, in lowly Shepheards weeds,
Am now enforst, a farre unfitter taske,
For trumpets sterne to chaunge mine oaten reeds,
And sing of knights and ladies gentle deeds;
Whose praises having slept in silence long,
Me, all to meane, the sacred Muse areeds
To blazon broade emongst her learned throng:
Fierce warres and faithful loves shall moralize my song.

II.

Helpe then, O holy virgin, chiefe of nyne,
Thy weaker Novice to performe thy will;
Lay forth out of thine everlasting scryne
The antique rolles, which there lye hidden still,

---

1. 1. **Lo! I, the man.**—Imitated from the lines prefixed to Virgil's *Æneid.*—*whylome*, once, formerly. A.S. *hwilon*, *hwilun*, awhile, for a while or time.—*maske*, to be disguised as in a mask or at a masquerade Fr. *masque*, perhaps from Ar. *maskarah*, an object of laughter, or low L. *masca*, *mascha*, a hag.

1. 2. **Shepheards weeds.**—Alluding to his *Shepherd's Calendar.* a series of pastoral poems, published 1579.

1. 4. **Oaten reeds.**—Of which the shepherd's or Pan's pipe was made

1. 7. **Areeds.**—Counsels, advises, commands. Sc. *rede* or *read;* A.S *rœdan*, to declare, *rœd*, *arœd*, counsel.

1. 8. **Broade.**—Abroad.

1. 9. **Moralize.**—Make of the nature of a moral, moral-play, or morality. a kind of drama in which virtues and vices personified are the characters.

2. 1. **Holy virgin, chiefe,** etc.—Clio, the Muse of History and of Epic Poetry, the first of the nine Muses.

2. 2. **Weaker.**—Too or very weak.

2. 3. **Scryne.**—An escritoire or writing-desk; old Fr. *escrin*, A.S. *scrin*, L. *scrinium*—*scribo*, to write.

Of Faerie knights, and fayrest Tanaquill,
Whom that most noble Briton Prince so long
Sought through the world, and suffered so much ill,
That I must rue his undeserved wrong:
O, helpe thou my weake wit, and sharpen my dull tongt

III.

And thou, most dreaded impe of highest Jove,
Faire Venus sonne, that with thy cruell dart
At that good knight so cunningly didst rove,
That glorious fire it kindled in his hart;
Lay now thy deadly heben bowe apart,
And with thy mother mylde come to mine ayde;
Come, both; and with you bring triumphant Mart,
In loves and gentle jollities arraid,
After his murdrous spoyles and bloudie rage allayd.

IV.

And with them eke, O Goddesse heavenly bright,
Mirrour of grace and majestie divine,
Great ladie of the greatest isle, whose light
Like Phœbus lampe throughout the world doth shine,
Shed thy faire beames into my feeble eyne,
And raise my thoughtes, too humble and too vile,
To thinke of that true glorious type of thine,
The argument of mine afflicted stile:
The which to heare vouchsafe, O dearest dread, a while.

---

2. 5. **Tanaquill.**—An ancient British princess, intended to represent Queen Elizabeth.
2. 6. **Noble Briton Prince.**—King Arthur.
2. 7. **And suffered.**—That is, for whom he suffered.
3. 1. **Impe of,** etc.—Cupid, son of Jove or Jupiter and Venus. *Imp* here = shoot, offspring, child; A.S. *impan*, to graft.
3. 5. **Heben.**—Ebon.
3. 7. **Mart.**—Mars, god of war; L. *Mars*, *Martis*.
4. 1. **Eke.**—Also; v. *eke*, to increase; A.S. *eac*, also, *eacan*, to increase. —*Goddesse*, etc., Queen Elizabeth.
4. 4. **Phœbus lampe.**—The sun. See II. xxix. 3.
4. 5. **Eyne,** or *eyen*.—Old pl. *eye*, still seen in *children*, *kine*, *oxen*, &c. *shoon*, etc.
4. 7. **Type,** etc.—Una, or Truth.
4. 8. **Argument.**—Subject—*afflicted*, low or lowly—*stile*, pen; the line means, "subject of my humble song."
4. 9. **Dearest dread.**—An expression of loving veneration, somewhat = the modern *reverence;* used in c. vi. 2. of Una.

CANTO I.

[The Redcrosse Knight and Una, with her dwarf, caught by a storm, are forced to seek shelter in a wood, which turns out to be the wood of Error. Here the knight encounters Error, half serpent, half woman, in her den. The knight attacks the monster, and slays it. After this, they encounter 'an aged sire,' who turns out to be the enchanter Archimago, with whom they went home. Archimago, by his witchcraft, makes the knight believe that Una is unfaithful to him.]

The patron of true Holinesse,
Foule Errour doth defeate;
Hypocrisie, him to entrappe,
Doth to his home entreate.

I.

A GENTLE Knight was pricking on the plaine,
Ycladd in mightie armes and silver shielde,
Wherein old dints of deepe woundes did remaine,
The cruell markes of many a bloody fielde;
Yet armes till that time did he never wield:
His angry steede did chide his foming bitt,
As much disdayning to the curbe to yield:
Full jolly knight he seemd, and faire did sitt,
As one for knightly giusts and fierce encounters fitt.

II.

And on his brest a bloodie crosse he bore,
The deare remembrance of his dying Lord,
For whose sweete sake that glorious badge he wore,
And dead, as living ever, him ador'd:
Upon his shield the like was also scor'd,

---

1. 1. **A gentle Knight.**—The Redcrosse Knight, St. George, the tutelary saint of England. See his armor and the nature of his mission described in the Author's Prefatory Letter. See also Note II. ii. 9.—*pricking*, riding quickly or caperingly by *pricking* or spurring on his horse.

1. 2. **Ycladd.**—Clad. The *y* is the A.S. and old Eng. *ge*, often prefixed to any part of the verb, but especially to the pa.p.; in Ger. it is the sign of the pa.p.—*silver shielde.* Hardyng, in his Chronicle, tell us that "a shield of silver white," with "a cross endlong and overthwart full perfect," were regarded as St. George's arms.

1. 8. **Jolly.**—Handsome. Fr. *joli*, good-looking.

1. 9. **Giusts.**—Jousts, tilts or encounters at a tournament; old Fr. *juste*, Fr. *joute*, prob. from L. *juxta*, together; allied to jostle.

2. 4 **And dead,** etc.—"I am he that liveth, and was dead; and, behold, I am alive for evermore." Rev. i. 18.

For soveraine hope which in his helpe he had.
Right, faithfull, true he was in deede and word;
But of his cheere did seeme too solemne sad;
Yet nothing did he dread, but ever was ydrad.

III.

Upon a great adventure he was bond,
That greatest Gloriana to him gave,
(That greatest glorious queene of Faery lond,)
To winne him worshippe, and her grace to have,
Which of all earthly things he most did crave:
And ever as he rode his hart did earne
To prove his puissance in battell brave
Upon his foe, and his new force to learne;
Upon his foe, a dragon horrible and stearne.

IV.

A lovely ladie rode him faire beside,
Upon a lowly asse more white then snow,
Yet she much whiter; but the same did hide
Under a vele, that wimpled was full low;
And over all a blacke stole shee did throw:
As one that inly mournd, so was she sad,
And heavie sate upon her palfrey slow;
Seemed in heart some hidden care she had;
And by her in a line a milkewhite lambe she lad.

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2. 6. **For soveraine hope,** etc.—That is, the cross scored on his shield was a sign of the sovereign hope he had in the help of his Lord.
2. 8. **Cheere.**—Countenance, old Fr. *chière*, Ital. *cera*, the countenance; low L. *cara*, Gr. *kara*, head, face.—*solemne sad*, "solemnly grave," or "solemn and grave." *Sad*, in old Eng., often means "grave," "sedate," "staid." A.S. *sœd*, sated, weary; Ice. *settr*, sedate.
2. 9. **Ydrad.**—"Dreaded," pa.p. of dread. See *Ycladd*, I. i. 2.
3. 2. **Gloriana.**—Queen of Fairy Land, representative of Queen Elizabeth. See Author's Letter.
3. 4. **Worshippe.**—Worthiness, honor; *worth*, and affix *ship*.
3. 6. **Earne.**—Yearn; hence *earnest;* A.S. *georn*, desirous.
3. 8. **His foe.**—Probably popery.
4. 1. **A lovely ladie.**—Una, or Truth. See Author's Letter—*faire*, fairly. According to R. Morris, *-e* is an early Eng. adverbial termination.
4. 4. **Wimpled.**—Plaited or folded like the white linen neckerchief worn by nuns. A.S. *winpel;* old Ger. *wimpel*, a veil, streamer; Fr. *guimpe*.
4. 5. **Stole.**—A long robe reaching to the feet. Gr. *stolê*, a robe.
4. 6. **Sad.** See I. ii. 8
4. 8. **Seemed.**—That is, it seemed.
4. 9. **Lad.**—Led.

V.

So pure and innocent, as that same lambe,
She was in life and every vertuous lore;
And by descent from royall lynage came,
Of ancient kinges and queenes, that had of yore
Their scepters stretcht from east to westerne shore,
And all the world in their subjection held;
Till that infernall feend with foule uprore
Forwasted all their land, and them expeld;
Whom to avenge she had this knight from far compeld.

VI.

Behind her farre away a dwarfe did lag,
That lasie seemd, in being ever last,
Or wearied with bearing of her bag
Of needments at his backe. Thus as they past,
The day with cloudes was suddeine overcast,
And angry Jove an hideous storme of raine
Did poure into his lemans lap so fast,
That everie wight to shrowd it did constrain;
And this faire couple eke to shroud themselves were fain.

VII.

Enforst to seeke some covert nigh at hand,
A shadie grove not farr away they spide,
That promist ayde the tempest to withstand;
Whose loftie trees, yclad with sommers pride,
Did spred so broad, that heavens light did hide,

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5. 3. **And by descent,** etc.—Probably the Church of England is meant here.

5. 8. **Forwasted.**—Utterly laid waste. *For* is an intensive prefix, as in forego, forbid, forlorn = L. *per*, Ger. *ver*.

6. 1. **A dwarfe.**—Dwarfs, in the days of knight-errantry, were usual attendants of ladies, to whom they were ever faithful. Here the dwarf may represent Providence or Prudence, as he bears the "bag of needments."

6. 5. **Suddeine.** See note I. iv. 1, *faire*.

6. 7. **Lemans.**—Mistress's—that is, the Earth, represented by the ancient Roman poets as the wife or mistress of Jupiter. Old Eng. *lefman* = loveman, or loved one of either sex; from A.S. *luf*, loved, dear.

6. 8. **Wight.**—Person, creature. A.S. *wiht.*—*shrowd*, to hide or take shelter from, as under a *shroud* or covering.

6. 9. **Eke.** See Introduction, iv. 1.—*fain*, glad, eager. A.S. *fœgen*, glad; Goth. *faginon*, Ice. *fagna*, to be glad or joyful.

7. 2. **A shadie grove.**—The grove or wood of Error.

Not perceable with power of any starr:
And all within were pathes and alleies wide,
With footing worne, and leading inward farr:
Faire harbour that them seems; so in they entred ar.

VIII.

And foorth they passe, with pleasure forward led,
Joying to heare the birds sweete harmony,
Which, therein shrouded from the tempest dred,
Seemd in their song to scorne the cruell sky.
Much can they praise the trees so straight and hy,
The sayling pine; the cedar proud and tall;
The vine-propp elme; the poplar never dry;
The builder oake, sole king of forrests all;
The aspine good for staves; the cypresse funerall;

IX.

The laurell, meed of mightie conquerours
And poets sage; the firre that weepeth still;
The willow, worne of forlorne paramours;
The eugh, obedient to the benders will;
The birch for shaftes; the sallow for the mill;
The mirrhe sweete-bleeding in the bitter wound;
The warlike beech; the ash for nothing ill;
The fruitfull olive; and the platane round;
The carver holme; the maple seeldom inward sound.

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7. 9. **Harbour.**—Refuge. Old Eng. *herbour, herbergh;* A.S. *hereberga*, a station or resting-place for an army—*here*, an army, and *beorgan*, to protect. Ger. *herberge;* Fr. *auberge.*

8. 5. **Can they praise.**—Spenser sometimes uses "can" for "gan" —that is, began. Here, however, this phrase may simply mean "they praised." A similar description of trees is in Chaucer's *Assembly of Fowles.*

8. 6. **Sayling pine.**—Alluding to its use in ship-building.

8. 7. **Vine-propp elme.**—That is, the elm that props or supports the vine.

8. 9. **Cypresse funerall.**—The cypress was of old planted over graves.

9. 2. **The firre,** etc.—From its exuding resin.

9. 4. **The eugh,** etc.—Bows were made of yew; Chaucer has "the shooter yew."

9. 6. **The mirrhe,** etc.—Prob. means the myrrh that exudes a sweet gum from its wounded bark, which has a bitter taste.

9. 7. **The warlike beech.**—Possibly war-chariots were of old made from beech, or some of the ancient war-weapons.

9. 8. **Platane.**—The plane-tree. Fr. *plane, platane.*

X.

Led with delight, they thus beguile the way,
Untill the blustring storme is overblowne;
When, weening to returne whence they did stray,
They cannot finde that path, which first was showne,
But wander too and fro in waies unknowne,
Furthest from end then, when they neerest weene,
That makes them doubt their wits be not their owne:
So many pathes, so many turnings seene,
That which of them to take in diverse doubt they been.

XI.

At last resolving forward still to fare,
Till that some end they finde, or in or out,
That path they take, that beaten seemd most bare,
And like to lead the labyrinth about;
Which when by tract they hunted had throughout,
At length it brought them to a hollowe cave
Amid the thickest woods. The champion stout
Eftsoones dismounted from his courser brave,
And to the dwarfe a while his needless spere he gave.

XII.

"Be well aware," quoth then that ladie milde,
"Least suddaine mischiefe ye too rash provoke:
The danger hid, the place unknowne and wilde,
Breedes dreadfull doubts: oft fire is without smoke,
And perill without show: therefore your stroke,
Sir knight, with-hold, till further tryall made."
"Ah ladie," sayd he, "shame were to revoke
The forward footing for an hidden shade:
Vertue gives her selfe light through darknesse for to wade."

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10. 3. **Weening.**—Thinking. A.S. *wenan*, to hope, expect.
10. 7. **Doubt.**—Fear, suspect, often used by Spenser in the sense. Low L., *dubito*, to fear; Fr. *redouter*.
11. 1. **Fare.**—Go. A.S. *faran*, Ger. *fahren*, to go.
11. 4. **Like to lead,** etc.—That is, like to lead them round about the mazes of the labyrinth till they came to its outlet.
11. 5. **Tract.**—Trace, beaten path.
11. 8. **Eftsoones.**—Soon after, straightway. *Eft*, same as *aft*. A.S. *æft*.

XIII.

"Yea but," quoth she, "the perill of this place
I better wot then you: though nowe too late
To wish you backe returne with foule disgrace,
Yet wisedome warnes, whilest foot is in the gate,
To stay the steppe, ere forced to retrate.
This is the wandring wood, this *Errours den*,
A monster vile, whom God and man does hate
Therefore I read beware." "Fly, fly," quoth then
The fearefull dwarfe, "This is no place for living men."

XIV.

But, full of fire and greedy hardiment
The youthfull knight could not for ought be staide;
But forth unto the darksom hole he went,
And looked in: his glistring armor made
A litle glooming light, much like a shade;
By which he saw the ugly monster plaine,
Halfe like a serpent horribly displaide,
But th'other halfe did womans shape retaine,
Most lothsom, filthie, foule, and full of vile disdaine.

XV.

And, as she lay upon the durtie ground,
Her huge long taile her den all overspred,
Yet was in knots and many boughtes upwound,
Pointed with mortall sting. Of her there bred
A thousand yong ones, which she dayly fed,
Sucking upon her poisnous dugs; each one
Of sundrie shapes, yet all ill-favored:

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13. 2. **Wot.**—Know. A.S. *witan;* hence *wit.*
13. 8. **Read.**—Advise. See Introduction, note i. 7.
14. 1. **Greedy hardiment.**—Hardiness, or hardihood, greedy or eager for an adventure.
14. 5. **Glooming light.**—Compare Sc. *gloaming*, twilight.
14. 6. **The ugly monster.**—Falsehood or Error. Her shape is supposed to be taken from Hesiod's monster, *Echidna.* See also Rev. ix. 7–10.
14. 9. **Full of vile disdaine.**—Calculated to fill an onlooker with vile disdain.
15. 3. **Boughtes.**—Bends, folds. Allied to *bough* and bow, from A.S. *bugan*, to bend; Sc. *bucht*, a sheep-*fold.*
15. 4. **Bred.**—Were bred or born.
15. 7. **Of sundrie shapes.**—Prob. meaning that each one could assume various shapes; error is manifold.

Soone as that uncouth light upon them shone,
Into her mouth they crept, and suddain all were gone.

XVI.

Their dam upstart out of her den effraide,
And rushed forth, hurling her hideous taile
About her cursed head; whose folds displaid
Were stretcht now forth at length without entraile.
She lookt about, and seeing one in mayle,
Armed to point, sought backe to turne againe;
For light she hated as the deadly bale,
Ay wont in desert darknes to remaine,
Where plain none might her see, nor she see any plaine.

XVII.

Which when the valiant elfe perceiv'd, he lept
As lyon fierce upon the flying pray,
And with his trenchand blade her boldly kept
From turning backe, and forced her to stay:
Therewith enrag'd she loudly gan to bray,
And turning fierce her speckled taile advaunst,
Threatning her angrie sting, him to dismay;
Who, nought aghast, his mightie hand enhaunst:
The stroke down from her head unto her shoulder glaunst.

XVIII.

Much daunted with that dint her sence was dazd;
Yet kindling rage her selfe she gathered round,
And all attonce her beastly bodie raizd
With double forces high above the ground:

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15. 8. **Uncouth.**—Unknown, unwonted. A.S. *uncudh—un*, not, and *cudh*, *gecudh*, known—*cunnan*, to know.
16. 1. **Upstart.**—Upstarted—*effraide*, frightened; Fr. *effrayer*, to terrify.
16. 4. **Without entraile.**—Untwisted, without folds.
16. 6. **To point.**—At all points, completely.
16. 7. **Bale.**—Evil, calamity. A.S. *bealo*, Ice. *böl*, woe, evil.
17. 1. **Elfe.**—Called so because he belongs to Fairy Land.
17. 3. **Trenchand.**—Trenchant, cutting, keen. Old Fr. *trencher*, to cut; perhaps from L. *truncus*, a trunk.
17. 5. **Bray.**—Make a loud noise, not necessarily like that made by an ass.
17. 8. **Enhaunst.**—Lifted up. Prob. connected with Fr. *haussier*, to raise, from *haut*, high.
18. 3. **Attonce.**—At once.

Tho, wrapping up her wrethed sterne arownd,
Lept fierce upon his shield, and her huge traine
All suddenly about his body wound,
That hand or foot to stirr he strove in vaine.
God helpe the man so wrapt in Errours endlesse traine!

XIX.

His lady, sad to see his sore constraint,
Cride out, "Now, now, Sir knight, shew what ye bee;
Add faith unto your force, and be not faint;
Strangle her, els she sure will strangle thee."
That when he heard, in great perplexitie,
His gall did grate for griefe and high disdaine;
And, knitting all his force, got one hand free,
Wherewith he grypt her gorge with so great paine,
That soone to loose her wicked bands did her constraine.

XX.

Therewith she spewd out of her filthie maw
A floud of poyson horrible and blacke,
Full of great lumps of flesh and gobbets raw,
Which stunck of vildly, that it forst him slacke
His grasping hold, and from her turne him backe:
Her vomit full of bookes and papers was,
With loathly frogs and toades, which eyes did lacke,
And creeping sought way in the weedy gras:
Her filthie parbreake all the place defiled has.

XXI.

As when old father Nilus gins to swell
With timely pride above the Aegyptian vale,
His fattie waves doe fertile slime outwell,

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18. 5. **Tho.**—Then. Old Eng. *dho*, A.S. *thonne*.
18. 6. **Traine.**—Tail.
18. 9. **Traine.**—Deceit, snare.
19. 6. **Gall.**—Bile, choler, anger.—*did grate*, was strongly roused.
19. 8. **Gorge.**—Throat.
20. 3. **Gobbets.**—Mouthfuls, little lumps. Old Eng. *gob*, Gael *gob*, the mouth. Connected with *gobble*.
20. 4. **Vildly.**—Vilely.
20. 6. **Bookes and papers.**—Alluding, no doubt, to the many Roman Catholic publications against the Reformed Church of England.
20. 7. **Loathly.**—Loathsome.
20. 9. **Parbreake.**—Vomit. To *parbreak* means to break forth.
21. 3. **Outwell.**—Well out, exude.

And overflow each plaine and lowly dale:
But, when his later spring gins to avale,
Huge heapes of mudd he leaves, wherein there breed
Ten thousand kindes of creatures, partly male
And partly femall, of his fruitful seed;
Such ugly monstrous shapes elswher may no man reed.

XXII.

The same so sore annoyed has the knight,
That, welnigh choked with the deadly stinke,
His forces faile, ne can no lenger fight:
Whose corage when the feend perceivd to shrinke,
She poured forth out of her hellish sinke
Her fruitfull cursed spawne of serpents small,
(Deformed monsters, fowle, and blacke as inke,)
Which swarming all about his legs did crall,
And him encombred sore, but could not hurt at all.

XXIII.

As gentle shepheard in sweete eventide,
When ruddy Phebus gins to welke in west,
High on an hill, his flocke to vewen wide,
Markes which doe byte their hasty supper best;
A cloud of cumbrous gnattes doe him molest,
All striving to infixe their feeble stinges,
That from their noyance he no where can rest;
But with his clownish hands their tender wings
He brusheth oft, and oft doth mar their murmurings.

XXIV.

Thus ill bestedd, and fearefull more of shame
Then of the certeine perill he stood in,
Halfe furious unto his foe he came,
Resolvd in minde all suddenly to win,

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21. 5. **But, when,** etc.—That is, but when the last of his tide begins to fall or abate, or, when the inundation subsides.—*Avale*—lit., to descend *to the vale*, to lower, go down; Fr. *aval*, downwards, old Fr. *avaler*, to descend; from L. *ad*, to, *vallis*, a vale.

21. 9. **Reed.**—Find out, discover. See Introduction, note i. 7.

22. 3. **Ne.**—Nor.

23. 2. **Phœbus.**—The sun; a name of Apollo. See II. xxix. 3.—*welke*, fade. Old Eng. *welyen*, to wither, A.S. *wealowegan*, to roll up, wither; wallow.

23. 7. **Noyance.**—Annoyance.

Or soone to lose, before he once would lin;
And stroke at her with more then manly force,
That from her body, full of filthie sin,
He raft her hatefull heade without remorse:
A streame of cole-black blood forth gushed from her corse.

XXV.

Her scattered brood, soone as their parent deare
They saw so rudely falling to the ground,
Groning full deadly all with troublous feare
Gathred themselves about her body round,
Weening their wonted entrance to have found
At her wide mouth; but, being there withstood,
They flocked all about her bleeding wound,
And sucked up ther dying mothers bloud;
Making her death their life, and eke her hurt their good.

XXVI.

That detestable sight him much amazde,
To see th'unkindly impes, of heaven accurst,
Devoure their dam; on whom while so he gazd,
Having all satisfide their bloudy thurst,
Their bellies swolne he saw with fulnesse burst
And bowels gushing forth: well worthy end
Of such, as drunke her life, the which them nurst!
Now needeth him no lenger labour spend,
His foes have slaine themselves, with whom he should contend

XXVII.

His lady seeing all that chaunst from farre,
Approcht in hast to greet his victorie;
And saide, "Faire knight, borne under happie starre,
Who see your vanquisht foes before you lye,
Well worthie be you of that armory,

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24. 5. **Lin.**—Stop. Sc. *blin:* A.S. *linnan*, to cease.
24. 6. **Stroke.**—Struck; old past tense *strook.*
24. 8. **Raft.**—Reft, snatched; pa.t. of *reave.*
25. 2. **Impes.** See Introduction, note iii. 1.
26. 7. **Which** here refers to her; in Spenser's time it was frequently used for who, as in "Our Father *which* art," etc.
26. 9. **Should contend.**—That is, should have (otherwise) contended.
27. 1. **Chaunst.**—Took place, happened.
27. 5. **Armory.**—Armor. See Author's Letter.

Wherein ye have great glory wonne this day,
And prov'd your strength on a strong enimie,
Your first adventure· many such I pray,
And henceforth ever wish that like succeed it may!"

XXVIII.

Then mounted he upon his steede againe,
And with the lady backward sought to wend:
That path he kept, which beaten was most plaine,
Ne ever would to any byway bend;
But still did follow one unto the end,
The which at last out of the wood them brought.
So forward on his way (with God to frend)
He passed forth, and new adventure sought:
Long way he traveiled, before he heard of ought.

XXIX.

At length they chaunst to meet upon the way
An aged sire, in long blacke weedes yclad,
His feete all bare, his beard all hoarie gray,
And by his belt his booke he hanging had;
Sober he seemde, and very sagely sad;
And to the ground his eyes were lowly bent,
Simple in shew, and voide of malice bad;
And all the way he prayed as he went,
And often knockt his brest, as one that did repent.

XXX.

He faire the knight saluted, louting low,
Who faire him quited, as that courteous was:
And after asked him, if he did know
Of straunge adventures, which abroad did pas.

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27. 9. **That like**, etc.—That is, that like victories may succeed it.
28. 2. **Wend.**—Go. A.S. *wendan*, to go, *wend*, a turn; hence *went wind.*
28. 4. **Ne.**—Nor.
28. 7. **To frend.**—Either for a friend, or to befriend; prob. the former.
29. 2. **An aged sire.**—Archimago, in the guise of a monk, the prince of magicians or enchanters, prob. representative of the pope or of the Father of Lies. This adventure is taken from Ariosto's *Orlando Furioso.*
—*yclad.* See I. i. 2.
29. 5. **Sad.** See I. ii. 8.
30. 1. **Louting.**—Bowing. Prov. Eng. *lout*, to bow; A.S. *lutan*, to bow.
30. 2. **Quited.**—Requited, returned his salutation.

"Ah! my dear sonne," quoth he, "how should, alas!
Silly old man, that lives in hidden cell,
Bidding his beades all day for his trespas,
Tydings of warre and worldly trouble tell?
With holy father sits not with such thinges to mell.

XXXI.

"But if of daunger, which hereby doth dwell,
And homebredd evil ye desire to heare,
Of a straunge man I can you tidings tell,
That wasteth all this countrie, farre and neare."
"Of suche," saide he, "I chiefly doe inquere;
And shall thee well rewarde to shew the place,
In which that wicked wight his dayes doth weare:
For to all knighthood it is foule disgrace,
That such a cursed creature lives so long a space."

XXXII.

"Far hence," quoth he, "in wastfull wildernesse
His dwelling is, by which no living wight
May ever passe, but thorough great distresse."
"Now," saide the ladie, "draweth toward night;
And well I wote, that of your later fight
Ye all forwearied be; for what so strong,
But, wanting rest, will also want of might?
The sunne, that measures heaven all day long,
At night doth baite his steedes the ocean waves emong.

XXXIII.

"Then with the sunne take, Sir, your timely rest,
And with new day new worke at once begin:
Untroubled night, they say, gives counsell best."
"Right well, Sir knight, ye have advised bin,"

---

30. 6. **Silly.**—Simple.
30. 7. **Bidding his beades.**—Saying, or rather, praying his prayers. *Bead*, a prayer, and then the little ball on which prayers are counted, is from A.S. *bead*, *gebed*, a prayer, from *biddan*, to ask, to pray, entreat, the root of *bid*.
30. 9. **Sits not.**—"It sits not," "it is not becoming." Fr. *il sied*, it sits well, is becoming.—*mell*, meddle. Fr. *mêler;* old Fr. *medler*, *mesler;* Low L. *misculare*, from *misceo*, to mix.
32. 3. **Thorough.**—Through. Old Eng. *thurgh*, *thorowe;* A.S. *thurh*, *thorh;* Ger. *durch*.
32. 4. **Draweth.**—"It draweth."
32. 5. **Wote.**—Know. See note I. xiii. 2.
32. 6. **Forwearied.**—Utterly wearied or exhausted. See note I. v. 8.

Quoth then that aged man; "the way to win
Is wisely to advise; now day is spent;
Therefore with me ye may take up your in
For this same night." The knight was well content
So with that godly father to his home they went.

XXXIV.

A litle lowly hermitage it was,
Downe in a dale, hard by a forests side,
Far from resort of people that did pas
In traveill to and froe: a little wyde
There was an holy chappell edifyde,
Wherein the hermite dewly wont to say
His holy thinges each morne and eventyde:
Thereby a christall streame did gently play,
Which from a sacred fountaine welled forth alway.

XXXV.

Arrived there, the litle house they fill,
Ne looke for entertainement, where none was;
Rest is their feast, and all thinges at their will:
The noblest mind the best contentment has.
With faire discourse the evening so they pas;
For that olde man of pleasing wordes had store,
And well could file his tongue as smooth as glas:
He told of saintes and popes, and evermore
He strowd an *Ave-Mary* after and before.

XXXVI.

The drouping night thus creepeth on them fast;
And the sad humor loading their eyeliddes,

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33. 7. **In or inn.**—Lodging, abode; often used in the sense of house or lodging by old writers, as also the verb *to inn* = to lodge Hence the significance of the phrase, "to take one's ease in one's inn."
34. 4. **Wyde.**—Apart, at a distance.
34. 5. **Edifyde.**—Built, in its lit. and orig. sense, from L. *ædes*, a house, and *facio*, to make.
34. 6. **Wont.**—Was wont.
35. 2. **Ne.**—Nor.
35. 3. **Rest,** etc.—That is, prob., rest satisfied all their longings.
35. 7. **File.**—Polish or smooth.
35. 9. **Ave-Mary.**—"Hail Mary," a salutation to the Virgin.
36. 2, 3. **And the sad humor,** etc.—This refers to the ancient fables about Morpheus, the god of sleep and dreams, who is represented as a winged old man carrying a horn, and sprinkling the timely dew of sleep

As messenger of Morpheus, on them cast
Sweet slombring deaw, the which to sleep them biddes
Unto their lodgings then his guestes he riddes:
Where when all drownd in deadly sleepe he findes,
He to his studie goes; and there amiddes
His magick bookes, and artes of sundrie kindes,
He seekes out mighty charmes to trouble sleepy minds.

XXXVII.

Then choosing out few words most horrible,
(Let none them read) thereof did verses frame;
With which, and other spelles like terrible,
He bad awake blacke Plutoes griesly Dame;
And cursed heven; and spake reprochful shame
Of highest God, the Lord of life and light.
A bold bad man, that dar'd to call by name
Great Gorgon, prince of darknes and dead night;
At which Cocytus quakes, and Styx is put to flight.

XXXVIII.

And forth he cald out of deepe darknes dredd
Legions of Sprights, the which, like litle flyes
Fluttring about his ever-damned hedd,
Awaite whereto their service he applyes,
To aide his friendes, or fray his enimies:

---

on wearied eyelids from his wings, or his horn, or from a bough he carried dipped in Lethe, the river of forgetfulness. *Humor* here simply means moisture, dew. *Sad* = heavy. See I. ii. 8.

36. 5.—**Riddes.**—Delivers, takes, removes. A.S. *hreddan*, to deliver; Dan. *redde;* Sc. *red*, to clear away.

37. 3. **Like.**—Alike.

37. 4. **Plutoes griesly Dame.**—That is, Proserpine, daughter of Zeus (L. Jupiter) and Demeter (L. Ceres), whom Pluto is fabled to have carried off as she was gathering flowers on the plains of Enna, in Sicily. She is represented as the all-pervading goddess of nature, who produces and destroys everything, and, in connection with Hecate, she is sometimes described as a powerful, infernal, and cruel deity, who has all the magic powers of heaven, earth, and sea at her command. In this latter character she figures here. Pluto is the god of Hades, the realm of darkness and ghostly shades, and rules the spirits of the dead.

37. 8. **Gorgon.**—Not Medusa, but Demogorgon, an evil divinity who ruled the spirits of darkness, and whose name the ancients were superstitiously fearful of uttering.

37. 9. **Cocytus.**—A river of the infernal regions, a branch of the Styx, from Gr. *kōkytos*, wailing.—*Styx*, from Gr. *stygeō*, to shudder at, hate, a river of Hades, or the Infernal Regions, round which it flowed seven times, and over which departed shades were ferried by Charon.

38. 5. **Fray.—Frighten.** See I. xvi. 1

Of those he chose out two, the falsest twoo,
And fittest for to forge true-seeming lyes;
The one of them he gave a message to,
The other by him selfe staide other worke to doo.

XXXIX.

He, making speedy way through spersed ayre,
And through the world of waters wide and deepe,
To Morpheus house doth hastily repaire.
Amid the bowels of the earth full steepe,
And low, where dawning day doth never peepe,
His dwelling is; there Tethys his wet bed
Doth ever wash, and Cynthia still doth steepe
In silver deaw his ever-drouping hed,
Whiles sad Night over him her mantle black doth spred.

XL.

Whose double gates he findeth locked fast;
The one faire fram'd of burnisht yvory,
The other all with silver overcast;
And wakeful dogges before them farre doe lye,
Watching to banish Care their enimy,
Who oft is wont to trouble gentle Sleepe.
By them the sprite doth passe in quietly,
And unto Morpheus comes, whom drowned deepe
In drowsie fit he findes; of nothing he takes keepe.

XLI.

And, more to lulle him in his slumber soft,
A trickling streame from high rock tumbling downe,

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39. 1. **Spersed.**—Dispersed, scattered. L. *spargo*, *sparsus*, to scatter, spread.
39. 3. **Morpheus.** See I. xxvi. 2.
39. 6. **Tethys.**—Daughter of *Uranus* (heaven) and *Gē* (earth), and wife of Oceanus, the ocean, to which her name, as here, is often applied.
39. 7. **Cynthia.**—The goddess of the moon, fabled to have been born at Mount Cynthus, in Greece. She is also called Artemis and Diana.
40. 1. **Whose double gates,** etc.—That is, of Morpheus's dwelling-place, which was supposed to have two gates, one of horn (overcast by Spenser with silver), from which proceeded true dreams; the other of ivory, from which came false dreams.
40. 4. **Before them farre.**—Far in front.
40. 9. **Keepe.**—Care, heed. A.S. *cepan*, to regard; Sc. *kepe*, care.

And ever-drizling raine upon the loft,
Mixt with a murmuring winde, much like the sowne
Of swarming bees, did cast him in a swowne.
No other noyse, nor peoples troublous cryes,
As still are wont t' annoy the walled towne,
Might there be heard; but carelesse Quiet lyes
Wrapt in eternall silence farre from enimyes.

XLII.

The messenger approching to him spake;
But his waste wordes retournd to him in vaine:
So sound he slept, that nought mought him awake.
Then rudely he him thrust, and pusht with paine,
Whereat he gan to stretch: but he againe
Shooke him so hard, that forced him to speake.
As one then in a dreame, whose dryer braine
Is tost with troubled sights and fancies weake,
He mumbled soft, but would not all his silence breake.

XLIII.

The sprite then gan more boldly him to wake,
And threatned unto him the dreaded name
Of Hecaté: whereat he gan to quake,
And, lifting up his lompish head, with blame
Halfe angrie asked him, for what he came.
"Hether," quoth he, "me Archimago sent,
He that the stubborne sprites can wisely tame,
He bids thee to him send for his intent
A fit false dreame, that can delude the sleepers sent."

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41. 3. **Upon the loft.**—Aloft, on high, in the air. Allied to *lift;* A.S *lyft*, Ger. *luft*, Sc. *lift*, the air, sky, that which is lifted up.
41. 4. **Sowne.**—Sound. A.S. and Fr. *son;* L. *sonus.*
42. 3. **Mought.**—Might. Old Eng. *moghte*, *moughte*, *mighte*, pa.t. of *mogen*, to be able, may.
42. 6. **That forced** = that he forced.
43. 3. **Hecate.** See I. xxxvii. 4. She was an ancient Gr. goddess, daughter of a Titan and Night. As an infernal goddess, she was represented with serpents issuing from her feet and twined in her hair, a lighted torch and a sword in her hand, and two black shaggy dogs as attendants. She was believed to send forth at night from the lower world all kinds of demons and terrible phantoms, who taught sorcery and witchcraft.
43. 6. **Archimago.** See I. xxix. 2.
43. 9. **Sent.**—Scent, sense, sensation, perception. L. *sensus* from *sentio*, to feel, perceive.

XLIV.

The god obayde; and, calling forth straight way
A diverse dreame out of his prison darke,
Delivered it to him, and downe did lay
His heavie head, devoide of careful carke;
Whose sences all were straight benumbd and starke.
He, backe returning by the yvorie dore,
Remounted up as light as chearefull larke;
And on his litle winges the dreame he bore
In hast unto his lord, where he him left afore.

XLV.

Who all this while, with charmes and hidden artes,
Had made a lady of that other spright,
And fram'd of liquid ayre her tender partes,
So lively, and so like in all mens sight,
That weaker sence it could have ravisht quight:
The maker selfe, for all his wondrous witt,
Was nigh beguiled with so goodly sight.
Her all in white he clad, and over it
Cast a black stole, most like to seeme for Una fit.

XLVI.

Now, when that ydle dreame was to him brought,
Unto that elfin knight he bad him fly,
Where he slept soundly void of evil thought,
And with false shewes abuse his fantasy,
In sort as he him schooled privily.
And that new creature, borne without her dew,

---

44. 2. **A diverse dream.**—A diverting or distracting dream, one that would bewilder the senses.
44. 4. **Carke.**—Care. anxiety; A.S. *carc.*
44. 5. **Starke.**—Stiff, rigid, as in death. A.S. *starc*, *stearc*, strong, hard; Ger. *stark;* old Ger. *starr*, stiff.
44. 9. **Afore.**—Before, Prob. A.S. *æt-fore*, at the fore or former time.
45. 4. **So lively,** etc.—Perhaps = so life-like; or *like* may be = the modern *likely*, seemly, comely.
45. 9. **Stole.** See I. iv. 5.—*Una*—the first time the name of the knight's fair companion is mentioned.
46. 2. **Elfin knight.**—Called so, as coming from Elf or Fairy Land.
46. 5. **In sort as.**—Like as, in the manner that.
46. 6. **Borne without her dew.**—Born or produced not according to the due course of nature—that is, unnaturally; or born without the due and proper qualities of a real woman; a deceit.

Full of the makers guyle, with usage sly
He taught to imitate that lady trew,
Whose semblance she did carrie under feigned hew.

XLVII.

Thus, well instructed, to their worke they haste;
And, comming where the knight in slomber lay,
The one upon his hardie head him plaste,
And made him dreame of loves and lustfull play,
That nigh his manly hart did melt away.

. . . . .

XLIX.

In this great passion of unwonted lust,
Or wonted feare of doing ought amis,
He starteth up, as seeming to mistrust
Some secret ill, or hidden foe of his.
Lo! there before his face his ladie is,
Under blacke stole hyding her bayted hooke;
And as halfe blushing offred him to kis,
With gentle blandishment and lovely looke,
Most like that virgin true, which for her knight him took.

L.

All cleane dismayd to see so uncouth sight,
And half enraged at her shamelesse guise,
He thought have slaine her in his fierce despight;
But, hastie heat tempring with sufferance wise,

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46. 7. **Usage sly.**—Artful conduct, trickery.
47. 3. **The one.**—That is, the Dream, which placed himself by the knight's head, as being the seat of the brain, which he filled with foul dreams.
47. 5. **That.**—The false Una.
49. 1, 2. **In this great passion,** etc.—The effect of the wanton dream, lust being an unwonted or unusual passion with this pure knight, who, however, as the second line says, was always afraid of doing "ought amiss." *Ought* should strictly be *aught* = anything, from A.S. *aht*, *awiht*.
49. 3. **Mistrust.**—Suspect.
50. 1. **All.**—Altogether.—*cleane*, quite.—*uncouth.* See I. xv. 8.
50. 3. **Thought have** = "thought to have."—*despight*, great spite, contempt, or anger. Fr. *dépit*, *despit*, from L. *despicio*, to look down on —that is, with contempt.
50. 4. **But, hastie heat,** etc.—That is, tempering his hasty anger with wise forbearance.

He stayde his hand; and gan himselfe advise
To prove his sense, and tempt her faigned truth.
Wringing her hands, in wemens pitteous wise,
Tho can she weepe, to stirre up gentle ruth
Both for her noble blood, and for her tender youth.

LI.

And sayd, "Ah Sir, my liege lord, and my love,
Shall I accuse the hidden cruell fate,
And mightie causes wrought in heaven above,
Or the blind god, that doth me thus amate,
For hoped love to winne me certaine hate?
Yet thus perforce he bids me do, or die.
Die is my dew; yet rew my wretched state,
You, whom my hard avenging destinie
Hath made judge of my life or death indifferently.

LII.

"Your owne deare sake forst me at first to leave
My fathers kingdom"—There she stopt with teares;
Her swollen hart her speech seemd to bereave;
And then againe begun; "My weaker yeares,
Captiv'd to fortune and frayle worldly feares,
Fly to your fayth for succour and sure ayde:
Let me not die in languor and long teares."
"Why, dame," quoth he, "what hath ye thus dismayd?
What frayes ye, that were wont to comfort me affrayd?"

---

50. 5. **Gan.**—Began.
50. 6. **To prove his sense,** etc.—That is, to test the evidence of his senses, and try the sincerity of her professions.
50. 8. **Can.**—Gan or began.—*ruth*, pity, from *rue*, to be sorry for; A.S. *hreowan*, to be sorry for; Ger. *reue*, old Ger. *hriuwa*, mourning.
51. 4. **The blind god.**—Cupid, god of love, often represented with bandaged eyes.—*amate*, stupefy, infatuate. Old Fr. *mater*, to confound, stupefy; low L. *mattus*, dull, stupid; Ger. *matt*, faint, dull.
51. 5. **For hoped love,** etc.—That is, "instead of the love I hoped to win, I have won myself certain hate."
51. 7. **Die** = to die.—*rew*, pity. See I. l. 8.
52. 1. **Your owne deare sake,** etc.—This is false: Una knew not St. George till she came to Fairy Court.
52. 3. **Bereave.**—Take away, deprive her of. A.S. *be*, and *refian*, to reave, to rob.
52. 5. **Captiv'd to fortune.**—Committed as a captive to fortune or chance.
52. 9. **Frayes.**—Frightens. See I. xvi. 1.

LIII.

"Love of your selfe," she saide, "and deare constraint,
Lets me not sleepe, but waste the wearie night
In secret anguish and unpittied plaint,
Whiles you in carelesse sleepe are drowned quight."
Her doubtfull words made that redoubted knight
Suspect her truth; yet since no' untruth he knew,
Her fawning love with foule disdainefull spight
He would not shend; but said, "Deare dame, I rew,
That for my sake unknowne such griefe unto you grew:

LIV.

"Assure your selfe, it fell not all to ground;
For all so deare as life is to my hart,
I deeme your love, and hold me to you bound:
Ne let vaine feares procure your needlesse smart,
Where cause is none; but to your rest depart."
Not all content, yet seemd she to appease
Her mournefull plaintes, beguiled of her art,
And fed with words that could not chose but please
So, slyding softly forth, she turnd as to her ease.

LV.

Long after lay he musing at her mood,
Much griev'd to thinke that gentle dame so light,
For whose defence he was to shed his blood.
At last, dull wearines of former fight

---

53. 1. **Deare constraint.**—Pleasing uneasiness or compulsion.
53. 5. **Doubtfull.**—Suspicious, enigmatical.
53. 7. **Spight.** See i. 50. 3.
53. 8. **Shend.**—Reproach, punish. A.S. *scendan*, to shame, reproach revile; Ger. *schenden.*—*rew*, am sorry. See I. l. 8.
53. 9. **Unknowne.**—That is, unknown to him.
54. 1. **It fell not all to ground.**—Was not thrown away, or lost.
54. 2. **All so.**—Altogether, or quite as.
54. 4. **Ne.**—Nor.—*needlesse smart*, unnecessary pain or grief. Ger *schmerz*, old Ger. *smerza*, pain.
54. 6. **All.**—By any means.—*appease*, to pacify, to cease from. Fr *appaiser—paix*, L. *pax*, peace.
54. 7, 8. **Beguiled of her art, and fed,** etc.—Cheated out of an opportunity or chance to use the arts or tricks taught her by Archimago and fed or put off with words that left no room for her to affect dissatisfaction.

Having yrockt asleepe his irkesome spright,
That troublous dreame gan freshly tosse his braine
With bowres, and beds, and ladies deare delight:
But, when he saw his labour all was vaine,
With that misformed spright he backe returnd againe.

CANTO II.

[The knight, maddened by Una's supposed unfaithfulness, flees by night along with her dwarf. On the way they encounter the false Duessa—calling herself Fidessa—accompanied by the Paynim Sansfoy. The knight encounters the latter, and slays him; Duessa wins him by her wiles, and they ride forth together, till they come "where grew two goodly trees," under the shade of which they rest. It turns out that the trees were once two lovers, Fradubio and Frælissa, who, by the witchcraft of Duessa, had been thus transformed.]

The guilefull great Enchaunter parts
The Redcrosse Knight from Truth:
Into whose stead faire Falshood steps,
And workes him woefull ruth.

I.

By this the northerne wagoner had set
His sevenfold teme behind the stedfast starre
That was in ocean waves yet never wet,
But firme is fixt, and sendeth light from farre
To al that in the wide deepe wandring arre;
And chearefull chaunticlere with his note shrill
Had warned once, that Phoebus fiery carre

---

55. 5. **Yrockt.**—Rocked. See I. i. 2.—*irkesome spright*, wearied spirit. A.S. *earg*, dull; Sc. *ergh*, to feel reluctant.
55. 6. **Tosse.**—Agitate, disturb.
55. 8. **He saw.**—That is, the Dream, who is here personified as a spright.
55. 9. **Misformed spright.**—The feigned Una.

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1. 1. **The northerne wagoner.**—The constellation Boötes, Gr. = Ox driver, so called because, in ancient mythology, he was supposed to be the driver of Charles's Wain, or Wagon, one of the names of the seven most prominent stars in the Great Bear. He was also supposed to have invented the Plough, another name of these seven stars, along with which and his yoke of oxen, he was transferred to heaven. Boötes was also known as Arctophylax, Gr. = Bear-keeper.
1. 2. **His sevenfold teme,** etc.—The seven stars above referred to, represented as the oxen yoked to the wagon of Boötes. *The stedfast starre* is the pole-star, which, in northern latitudes, is always above the horizon, and hence in "ocean waves yet never wet."
1. 7. **Phoebus fiery carre.**—The sun, which, in ancient mythology, was the chariot of the sun-god Phœbus, driven by him daily across the heavens. See II. xxix. 3.

In hast was climbing up the easterne hill,
Full envious that night so long his roome did fill:

II.

When those accursed messengers of hell,
That feigning dreame, and that faire-forged spright,
Came to their wicked maister, and gan tel
Their bootelesse paines, and ill succeeding night:
Who, all in rage to see his skilfull might
Deluded so, gan threaten hellish paine,
And sad Prosérpines wrath, them to affright.
But, when he saw his threatning was but vaine,
He cast about, and searcht his baleful bokes againe.

. . . . . .

VI.

Retourning to his bed in torment great,
And bitter anguish of his guilty sight,
He could not rest; but did his stout heart eat,
And wast his inward gall with deepe despight,
Yrkesome of life, and too long lingring night.
At last faire Hesperus in highest skie
Had spent his lampe, and brought forth dawning light;
Then up he rose, and clad him hastily:
The dwarfe him brought his steed; so both away do fly.

VII.

Now when the rosy-fingred Morning faire,
Weary of aged Tithones saffron bed,

3, 4, 5.—These verses describe a foul trick played on the Redcrosse Knight by Archimago, by which the former believes he has witnessed the wanton unfaithfulness of Una, here representative of Truth, as Archimago is of Falsehood.

6. 4. **And wast his inward gall,** etc.—The gall was formerly supposed to be the seat of anger.—*despight.* See I. I. 3.

6. 5. **Yrkesome.**—See I. Iv. 5.

6. 6. **Hesperus.**—Usually the evening star, but here evidently applied to the morning star, and, as such, often called by the Greeks *Heōsphoros* (the light-bringer). In both cases the planet Venus is referred to. As a divinity, Hesperus was the son of the Titan *Astrœus*, father of all the stars, and *Heōs* or *Eōs*, dawn.

7. 2. **Aged Tithones,** etc.—This alludes to the myth that a mortal, Tithonus, beloved by Eos (Aurora, Morning), obtained from the gods immortality, but not eternal youth, in consequence of which, he completely shrunk together in his old age. See Tennyson's *Tithonos.*

Had spred her purple robe through deawy aire,
And the high hils Titan discovered,
The royall virgin shooke off drousyhed;
And, rising forth out of her baser bowre,
Lookt for her knight, who far away was fled,
And for her dwarfe, that wont to wait each howre:
Then gan she wail and weepe to see that woeful stowre.

VIII.

And after him she rode, with so much speede
As her slowe beast could make; but all in vaine;
For him so far had borne his light-foot steede,
Pricked with wrath and fiery fierce disdaine,
That him to follow was but fruitlesse paine:
Yet she her weary limbes would never rest;
But every hil and dale, each wood and plaine,
Did search, sore grieved in her gentle brest,
He so ungently left her, whome she loved best.

IX.

But subtill Archimago, when his guests
He saw divided into double parts,
And Una wandring in woods and forrésts,
(Th' end of his drift,) he praisd his divelish arts,
That had such might over true meaning harts:
Yet rests not so, but other meanes doth make,
How he may worke unto her further smarts;
For her he hated as the hissing snake,
And in her many troubles did most pleasure take.

X.

He then devisde himselfe how to disguise;
For by his mighty science he could take

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7. 4. **Titan.**—The sun, so called as being the son of the Titans, Hyperion and Thia.

7. 5. **Drousyhed.**—Drowsiness: *-hed* is still seen in *maidenhead*, *godhead*, and is the same as *-hood* in *manhood*.

7. 6. **Bowre.**—Chamber. A.S. *bur*, an inner room, a bed-chamber, from *buan*, to build; Ice. *bur*, Sc. *byre*; Ger. *bauer*, from *bauen*, to build.

7. 9. **Stowre.**—Stir, commotion, disturbance. From the root of *stir*; Sc. *stour*, commotion, dust blown confusedly by the wind.

8. 4. **Pricked.**—Stung, referring to *him* in line 3.

9. 6. **Doth make.**—Devises.

As many formes and shapes in seeming wise,
As ever Proteus to himselfe could make:
Sometime a fowle, sometime a fish in lake,
Now like a foxe, now like a dragon fell;
That of himselfe he ofte for feare would quake,
And oft would flie away. O who can tell
The hidden powre of herbes, and might of magick spell!

XI.

But now seemde best the person to put on
Of that good knight, his late beguiled guest:
In mighty armes he was yclad anon,
And silver shield; upon his coward brest
A bloody crosse, and on his craven crest
A bounch of heares discolourd diversly.
Full jolly knight he seemde, and wel addrest;
And, when he sate upon his courser free,
Saint George himselfe ye would have deemed him to be.

XII.

But he, the knight, whose semblaunt he did beare,
The true Saint George, was wandred far away,
Still flying from his thoughts and gealous feare:
Will was his guide, and griefe led him astray.

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10. 4. **Proteus.**—In ancient mythology, the prophetic old man of the sea, who tended the flocks (the seals) of the sea-god Poseidon. When any one seized him, he had the power of assuming every possible shape, in order to avoid the necessity of prophesying.

11. 1. **But now,** etc.—That is, but now it seemed best to him to personate, etc. *To put on the person* is a Latinism = *personam induere*, to put on the mask of, to personate, as does an actor; the orig. meaning of *persona* was a mask.

11. 3. **Yclad.**—See I. i. 2.

11. 6. **Discolourd diversly.**—Diversely colored.

11. 7. **Jolly.**—See I. i. 8.—*addrest*, dressed.

11. 9. **Saint George.**—This saint is venerated both in the Eastern and Western Churches, and prob. represents a real person, who, at a very early period, did real service to the former; his conflict with the dragon most prob. arose out of a symbolical or allegorical representation of his contest with the pagan prosecutor. He was early regarded as a patron of the military profession, and was so honored in France in the 6th century; but it was not until the Crusaders, who ascribed their success at the siege of Antioch to him, returned to Europe, that the religious honor paid him reached its full development. At the Council of Oxford, in 1222, his feast was ordered to be kept as a national festival. In 1330, he was made patron of the order of the Garter by Edward III.

12. 1. **Semblaunt.**—Semblance.

12. 2. **The true Saint George.**—See II. xi. 9.

At last him chaunst to meete upon the way
A faithlesse Sarazin, all armde to point,
In whose great shield was writ with letters gay
Sans foy; full large of limbe and every joint
He was, and cared not for God or man a point.

XIII.

Hee had a faire companion of his way,
A goodly lady clad in scarlot red,
Purfled with gold and pearle of rich assay;
And like a Persian mitre on her hed
Shee wore, with crowns and owches garnished,
The which her lavish lovers to her gave:
Her wanton palfrey all was overspred
With tinsell trappings, woven like a wave,
Whose bridle rung with golden bels and bosses brave.

XIV.

With faire disport, and courting dalliaunce,
She intertainde her lover all the way:
But, when she saw the knight his speare advaunce,
She soone left off her mirth and wanton play,
And bad her knight addresse him to the fray,
His foe was nigh at hand. He, prickte with pride,
And hope to winne his ladies hearte that day,
Forth spurred fast; adowne his coursers side
The red bloud trickling staind the way, as he did ride.

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12. 6. **All armde,** etc.—See I. xvi. 6.
12. 8. **Sans foy.**—Fr. = Faithless.
13. 2. **A goodly lady.**—Duessa, representative of Falsehood, and more particularly of the Church of Rome, to which zealous Protestant apply the epithet "Scarlet Lady," and which Spenser and his contemporaries did not hesitate to class along with the Saracens or Mohammedans. She is supposed also to represent Mary Queen of Scots.
13. 3. **Purfled.**—Trimmed, embroidered, and generally with gold-fringe. Fr. *pourfiler*, from same root as *profile*, L. *pro*, and *filum*, a thread; Ital. *profilare.*—*assay*, standard, value; lit., test, trial. Ital. *assaggiare*, to try. L. *exagium*, a standard weight, test.
13. 4. **And like.**—And (a thing) like.
13. 5. **Owches.**—Here prob. means jewels: it also meant a necklace or collar for a woman's neck. Corrupted from *nouch*, as *an eyas* for *a nias;* low. L. *nusca*, *nosca*, old Ger. *nusca*, *nusche*, a bezel or socket in which a stone is set; Ital. *nocchia*, notch or knuckle.
14. 5. **Addresse.**—Make ready, adjust, prepare. Fr. *adresser*, *dresser*, to prepare, from L. *dirigo*, to direct.
14. 6. **Prickte.**—Stung, urged on.

XV.

The Knight of the Redcrosse, when him he spide
Spurring so hote with rage dispiteous,
Gan fairely couch his speare, and towards ride:
Soone meete they both, both fell and furious,
That, daunted with theyr forces hideous,
Their steeds doe stagger, and amazed stand;
And eke themselves, too rudely rigorous,
Astonied with the stroke of their owne hand,
Doe backe rebutte, and ech to other yealdeth land.

XVI.

As when two rams, stird with ambitious pride,
Fight for the rule of the rich fleeced flocke,
Their horned fronts so fierce on either side
Doe meete, that, with the terror of the shocke,
Astonied, both stand sencelesse as a blocke,
Forgetfull of the hanging victory:
So stood these twaine, unmoved as a rocke,
Both staring fierce, and holding idĕly
The broken reliques of their former cruelty.

XVII

The Sarazin, sore daunted with the buffe,
Snatcheth his sword, and fiercely to him flies;
Who well it wards, and quyteth cuff with cuff:
Each others equall puissaunce envies,
And through their iron sides with cruell spies
Does seeke to perce; repining courage yields

---

15. 2. **Dispiteous.**—May be = void of pity, pitiless; or = full of despight, hateful. See I. 1. 3.
15. 3. **Towards.**—Supply *him.*
15. 7. **Eke.**—See Introd. 4, 1.
15. 8. **Astonied.**—Astonished, stunned.
15. 9. **Rebutte.**—Recoil.—*yealdeth land*, giveth way.
16. 5. **Astonied.**—See II. xv. 8.
16. 6. **Hanging.**—Undecided, doubtful.
16. 9. **The broken reliques.**—The shattered spears.
17. 1. **Buffe.**—Rebuff, blow.
17. 3. **Quyteth.**—Requiteth.
17. 4. **Each others,** etc.—Each envies the other's equal valor, and each seeks with cruel glances to pierce through the other's sides, armed with iron (prob. to find a weak point).

No foote to foe: the flashing fier flies,
As from a forge, out of their burning shields;
And streams of purple bloud new die the verdant fields.

XVIII.

"Curse on that Cross," quoth then the Sarazin,
"That keepes thy body from the bitter fitt;
Dead long ygoe, I wote, thou haddest bin,
Had not that charme from thee forwarned itt:
But yet I warne thee now assured sitt,
And hide thy head." Therewith upon his crest
With rigor so outrageous he smitt,
That a large share it hewd out of the rest,
And glauncing downe his shield from blame him fairly blest.

XIX.

Who, thereat wondrous wroth, the sleeping spark
Of native virtue gan eftsoones revive;
And at his haughty helmet making mark,
So hugely stroke, that it the steele did rive,
And cleft his head: he, tumbling downe alive,
With bloudy mouth his mother earth did kis,
Greeting his grave: his grudging ghost did strive
With the fraile flesh; at last it flitted is,
Whither the soules do fly of men that live amis.

XX.

The lady, when she saw her champion fall,
Like the old ruines of a broken towre,
Staid not to waile his woefull funerall;
But from him fled away with all her powre:
Who after her as hastily gan scowre,

---

18. 2. **Bitter fitt.**—Death, the bitter throes or pangs of death.
18. 3. **Wote.**—See I. xiii. 2.
18. 5. **Assured sitt.**—Keep a sure or firm seat.
18. 8. **Share.**—Slice, that which is *shorn*, or cut off. Compare plough-*share.—it*, the sword.
18. 9. **From blame,** etc.—From harm him (that is, the knight) fairly preserved.
19. 1. **Who.**—That is, *him* (the knight) of last line.
19. 2. **Eftsoones.**—Soon after, forthwith.
19. 3. **Making mark.**—Taking aim.
19. 7. **Grudging ghost.**—Unwilling spirit.
20. 5. **Who.**—The knight.

Bidding the dwarfe with him to bring away
The Sarazins shield, signe of the conqueroure:
Her soone he overtooke, and bad to stay;
For present cause was none of dread her to dismay.

XXI.

Shee turning backe, with ruefull countenaunce,
Cride, "Mercy, mercy, Sir, vouchsafe to show
On silly dame, subject to hard mischaunce,
And to your mighty will!" Her humblesse low
In so ritch weedes, and seeming glorious show,
Did much emmove his stout heroicke heart;
And said, "Deare dame, your suddein overthrow
Much rueth me; but now put feare apart,
And tel, both who ye be, and who that tooke your part."

XXII.

Melting in teares, then gan shee thus lament;
"The wretched woman, whom unhappy howre
Hath now made thrall to your commandement,
Before that angry heavens list to lowre,
And fortune false betraide me to thy powre,
Was (O what now availeth that I was!)
Borne the sole daughter of an Emperour;
He that the wide West under his rule has,
And high hath set his throne where Tiberis doth pas.

XXIII.

"He, in the first flowre of my freshest age,
Betrothed me unto the onely haire
Of a most mighty king, most rich and sage;
Was never prince so faithfull and so faire,
Was never prince so meeke and debonaire;

---

21. 4. **Humblesse.**—Humbleness, humility.
21. 5. **Weedes.**—Clothes.
21. 7. **And said.**—And he said.
21. 8. **Rueth.**—Grieveth.
22. 4. **Before that,** etc.—Before it pleased the angry heavens to lower or frown upon me.
22. 9. **Where Tiberis doth pas.**—That is, Rome. The passage refers to the papacy, which occupied to a certain extent the place of the ancient Roman emperors.
23. 5. **Debonaire.**—Fr. = of good air or bearing, courteous, gracious.

But, ere my hoped day of spousall shone,
My dearest lord fell from high honors staire
Into the hands of hys accursed fone,
And cruelly was slaine; that shall I ever mone.

XXIV.

"His blessed body, spoild of lively breath,
Was afterward, I know not how, convaid,
And fro me hid: of whose most innocent death
When tidings came to mee, unhappy maid,
O, how great sorrow my sad soule assaid!
Then forth I went his woefull corse to find,
And many yeares throughout the world I straid,
A virgin widow; whose deepe wounded mind
With love long time did languish, as the striken hind.

XXV.

"At last it chaunced this proud Sarazin
To meete me wandring; who perforce me led
With him away; but yet could never win

. . . . . .

There lies he now with foule dishonor dead,
Who, whiles he livde, was called proud Sans foy,
The eldest of three brethren; all three bred
Of one bad sire, whose youngest is Sans joy;
And twixt them both was born the bloudy bold Sans loy.

XXVI.

"In this sad plight, friendlesse, unfortunate,
Now miserable I Fidessa, dwell,
Craving of you, in pitty of my state,
To doe none ill, if please ye not doe well."
He in great passion al this while did dwell,
More busying his quicke eies her face to view,
Then his dull eares to heare what shee did tell;

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23. 8. **Fone.**—The old pl. in *-en*, still seen in *oxen*.
24. 5. **Assaid.**—Tried. See II. xxiv. 5.
25. 8. **Sans joy.**—Joyless.
25. 9. **Sans loy.**—Lawless.
26 2. **Fidessa.**—Whose name Duessa assumes, no doubt represents Truth, or the true church or faith.
26. 4. **If please.**—If it please.

And said, "Faire lady, hart of flint would rew
The undeserved woes and sorrowes, which ye shew.

XXVII.

"Henceforth in safe assurauncе may ye rest,
Having both found a new friend you to aid,
And lost an old foe that did you molest;
Better new friend then an old foe is said."
With chaunge of chear the seeming simple maid
Let fal her eien, as shamefast, to the earth,
And yeelding soft, in that she nought gainsaid,
So forth they rode, he feining seemely merth,
And shee coy lookes: so dainty, they say, maketh derth.

XXVIII.

Long time they thus together traveiled;
Til, weary of their way, they came at last
Where grew two goodly trees, that faire did spred
Their armes abroad, with gray mosse overcast;
And their greene leaves, trembling with every blast,
Made a calme shadowe far in compasse round:
The fearefull shepheard, often there aghast,
Under them never sat, ne wont there sound
His mery oaten pipe; but shund th' unlucky ground.

XXIX.

But this good knight, soone as he them can spie,
For the coole shade him thither hastly got:
For golden Phoebus, now ymounted hie,
From fiery wheeles of his faire chariot

---

27. 4. **If said.**—It is said.
27. 5. **Chear.**—See I. ii. 8.
27. 6. **Eien.**—See Introd. 4, 5,—*shamefast*, now *shamefaced*, though unconnected with *face;* A.S. *sceam-fæst—sceamu*, modesty, and *fæst*, fast, perfectly, very: so *steadfast*
27. 9. **So dainty,** etc.—So the Latin proverb, *Quae rara cara*, "What is rare is dear." Duessa hoped by her assumed coyness to make herself dear to, or eagerly sought after by the knight. *Dearth* lit. means *dearness*.
28. 7. **Aghast.**—Terrified.
28. 8. **Ne wont,** etc.—Nor was wont there to sound.
29. 1. **Can spie.**—Began to see.
29. 3. **Phoebus.**—Lit. *bright*, *pure*, or *shining*, was an epithet of Apollo, afterwards applied to the sun, as here. As the sun-god, he was supposed to traverse the heavens daily in a brilliant chariot.—*ymounted*. See I. i. 2.

Hurled his beame so scorching cruell hot,
That living creature mote it not abide;
And his new lady it endured not.
There they alight, in hope themselves to hide
From the fierce heat, and rest their weary limbs a tide.

XXX.

Faire seemely pleasaunce each to other makes,
With goodly purposes, there as they sit;
And in his falsed fancy he her takes
To be the fairest wight that lived yit;
Which to expresse, he bends his gentle wit;
And, thinking of those braunches greene to frame
A girlond for her dainty forehead fit,
He pluckt a bough; out of whose rifte there came
Smal drops of gory bloud, that trickled down the same.

XXXI.

Therewith a piteous yelling voice was heard,
Crying, "O spare with guilty hands to teare
My tender sides in this rough rynd embard;
But fly, ah! fly far hence away, for feare
Least to you hap that happened to me heare,
And to this wretched lady, my deare love;
O too deare love, love bought with death too deare!"
Astond he stood, and up his heare did hove;
And with that suddein horror could no member move.

XXXII.

At last whenas the dreadfull passion
Was overpast, and manhood well awake;

---

29. 6. **Mote.**—Might.
29. 9. **Tide.**—Time, while. A.S. *tid*, time.
30. 1. **Faire seemely**, etc.—Pleasant and agreeable attentions.
30. 2. **Purposes.**—Discourse, conversation. Fr. *propos*.
30. 8. **Out of whose rifte**, etc.—This fancy of men being converted into or imprisoned in trees, occurs in various old poets. A similar passage occurs in Virgil, *Æn.* 3, 23: and Spenser evidently imitates here Ariosto's *Orlando Furioso*, vi. 27.
31. 3. **Embard.**—Imprisoned, confined.
31. 8. **Astond.**—Astounded, astonished. Old Eng. *astonne*, A.S. *stunian*, to stun,—*hove*, rise; same as *heave*.
32. 1. **Whenas.**—When.

Yet musing at the straunge occasion,
And doubting much his sence, he thus bespake:
"What voice of damned ghost from Limbo lake,
Or guilefull spright wandring in empty aire,
Both which fraile men doe oftentimes mistake,
Sends to my doubtful eares these speaches rare,
And ruefull plaints, me bidding guiltlesse blood to spare?"

XXXIII.

Then, groning deep; "Nor damned ghost," quoth he,
"Nor guileful sprite to thee these words doth speake;
But once a man Fradubio, now a tree;
Wretched man, wretched tree! whose nature weake
A cruell witch, her cursed will to wreake,
Hath thus transformed, and plast in open plaines,
Where Boreas doth blow full bitter bleake,
And scorching sunne does dry my secret vaines;
For though a tree I seme, yet cold and heat me paines."

XXXIV.

"Say on, Fradubio, then, or man or tree,"
Quoth then the knight; "by whose mischievous arts
Art thou misshaped thus, as now I see?
He oft finds med'cine who his griefe imparts;
But double griefs afflict concealing harts;
As raging flames who striveth to suppresse."
"The author then," said he, "of all my smarts,
Is one Duessa, a false sorceresse,
That many errant knights hath broght to wretchednesse.

---

32. 4. **Bespake.**—Spoke.

32. 5. **Limbo,** or *Limbus* (L. *limbus*, a border).—The name applied in Roman Catholic theology to that part of the next world where those souls are detained who have not offended by any personal act of their own, and who are waiting for the resurrection to be admitted to heaven. There is the *Limbus Patrum* (Limbo of the Fathers), the place of those just who died before Christ's coming; and *Limbus Infantum* (Limbo of Infants), the place or state of unbaptised infants. Limbo is sometimes applied also to Purgatory and Hell; in the last sense it seems to be used by Spenser.

32. 8. **Speaches rare.**—Thin squeaking voice.

33. 3. **But once.**—That is, but one who was once.

33. 7. **Boreas.**—Gr. name of the north, or, more strictly, the north-north-east wind.

34. 5. **But double,** etc.—That is, hearts which conceal their grief thereby double it.

34. 8. **Duessa.**—See II. xiii. 2.

XXXV.

"In prime of youthly yeares, when corage hott
The fire of love, and joy of chevalree
First kindled in my brest, it was my lott
To love this gentle lady, whome ye see
Now not a lady, but a seeming tree;
With whome, as once I rode accompanyde,
Me chaunced of a knight encountred bee,
That had a like faire lady by his syde;
Lyke a faire lady, but did fowle Duessa hyde.

XXXVI.

"Whose forged beauty he did take in hand
All other dames to have exceeded farre;
I in defence of mine did likewise stand,
Mine, that did then shine as the morning starre.
So both to batteill fierce arraunged arre;
In which his harder fortune was to fall
Under my speare: such is the dye of warre.
His lady, left as a prise martiall,
Did yield her comely person to be at my call.

XXXVII.

"So doubly lov'd of ladies, unlike faire,
Th' one seeming such, the other such indeede,
One day in doubt I cast for to compare
Whether in beauties glorie did exceede;
A rosy girlend was the victors meede,
Both seemde to win, and both seemde won to bee;
So hard the discord was to be agreede.
Frælissa was as faire as faire mote bee,
And ever false Duessa seemde as faire as shee.

XXXVIII.

"The wicked witch, now seeing all this while
The doubtfull ballaunce equally to sway,

---

35. 9. **But did.**—But she did.
36. 1. **Did take in hand.**—Did undertake, maintain, or was ready to maintain by the sword.
37. 4. **Whether.**—Which of the two.
37. 8. **Mote.**—Might.

What not by right, she cast to win by guile;
And, by her hellish science raisd streight way
A foggy mist that overcast the day,
And a dull blast that breathing on her face
Dimmed her former beauties shining ray,
And with foule ugly forme did her disgrace:
Then was she fayre alone, when none was faire in place.

XXXIX.

"Then cride she out, 'Fye, fye, deformed wight,
Whose borrowed beautie now appeareth plaine
To have before bewitched all mens sight:
O! leave her soone, or let her soone be slaine.'
Her loathly visage viewing with disdaine,
Eftsoones I thought her such as she me told,
And would have kild her; but with faigned paine
The false witch did my wrathfull hand withhold:
So left her, where she now is turned to treën mould.

XL.

"Thensforth I tooke Duessa for my dame,
And in the witch unweeting joyd long time;
Ne ever wist but that she was the same;
Till on a day (that day is everie prime,
When witches wont do penance for their crime,)
I chaunst to see her in her proper hew,
Bathing her selfe in origane and thyme:

---

38. 3. **What not.**—What she could not.—*cast*, contrived.

38. 9. **In place.**—In the place; or perhaps instead, that is, opposed to her.

39. 1. **Wight** was formerly both masculine and feminine; here it refers to Frælissa.

39. 6. **Eftsoones.**—Soon after, straightway.

39. 9. **Treen mould.**—Form of a tree; *treen*, an adjective formed from *tree*, in the same way as *leathern* from *leather*.

40. 2. **Unweeting.**—Not weeting or knowing, ignorant. Old Eng. *weet*, to know; hence *wot*, *wit*, from A.S. *witan*, to know; Ger. *wissen*.

40. 3. **Wist.**—A.S. *wiste*, pa.t. of *witan*. See previous note.

40. 4–5. **That day,** etc.—This refers to the once common belief that witches had to wash themselves once a year as a penance, when they were sometimes changed into wolves and other beasts. See *Par. Lost*, x. 575.—*prime* here evidently means spring-time.

40. 6. **Hew.**—Shape.

40. 7. **Bathing her selfe,** etc.—*Origane* (L. *origanum*), or *bastard marjoram*, according to Gerarde's *Herball*, "healeth scabs, itchings, and scurvinesse, being used in bathes." *Thyme* was deemed of similar virtue.

A filthy foule old woman I did vew,
That ever to have toucht her I did deadly rew

XLI.

"Her neather partes misshapen, monstruous,
Were hidd in water; that I could not see;
But they did seeme more foule and hideous,
Then womans shape man would beleeve to bee.
Thensforth from her most beastly companie
I gan refraine, in minde to slipp away,
Soone as appeard safe opportunitie:
For danger great, if not assurd decay,
I saw before mine eyes, if I were knowne to stray.

XLII.

"The divelish hag by chaunges of my cheare
Perceiv'd my thought; and, drownd in sleepie night,
With wicked herbes and oyntments did besmeare
My body all, through charmes and magicke might,
That all my senses were bereaved quight:
Then brought she me into this desert waste,
And by my wretched lovers side me pight;
Where now enclosd in wooden wals full faste,
Banisht from living wights, our wearie daies we waste."

XLIII.

"But how long time," said then the Elfin knight,
"Are you in this misformed hous to dwell?"
"We may not chaunge," quoth he, "this evill plight,
Till we be bathed in a living well:
That is the terme prescribed by the spell."
"O how," sayd he, "mote I that well out find,
That may restore you to your wonted well?"

---

41. 9. **If I were knowne,** etc.—That is, if she knew or caught him trying to leave her; hence he watched a "safe opportunitie to slipp away."
42. 1. **By chaunges,** etc.—By the change of my countenance or bearing to her. See I. ii. 8.
42. 2. **Drownd** = I being drowned.
42. 7. **Pight.**—Fixed, set; an old pa.p. of *pitch*, perhaps allied to Gr. *pēgnumi*, to fix, pitch.
43. 6. **Mote.**—Might.
43. 7. **Wonted well.**—Usual natural well-being or weal.

"Time and suffised fates to former kynd
Shall us restore; none else from hence may us unbynd."

XLIV.

The false Duessa, now Fidessa hight
Heard how in vaine Fradubio did lament,
And knew well all was true. But the good knight,
Full of sad feare and ghastly dreriment,
When all this speech the living tree had spent,
The bleeding bough did thrust into the ground,
That from the blood he might be innocent,
And with fresh clay did close the wooden wound:
Then, turning to his lady, dead with feare her fownd.

XLV.

Her seeming dead he found with feigned feare,
As all unweeting of that well she knew;
And paynd himselfe with busie care to reare
Her out of carelesse swowne. Her eyelids blew,
And dimmed sight with pale and deadly hew,
At last she up gan lift; with trembling cheare
Her up he tooke, (too simple and too trew,)
And oft her kist. At length, all passed feare,
He set her on her steede, and forward forth did beare.

---

43. 8. **Suffised.**—Satisfied, fulfilled.—*former kynd*, former nature, that is, human nature or form.
44. 1. **Hight.**—Called. A.S. *hatan*, to call, name; Ger. *heissen*.
44. 4. **Dreriment.**—Dreariness, awe.
45. 2. **Unweeting.**—See II. xl. 2.—*that well she knew* = that of which she knew well.
45. 6. **Cheare.**—See I. ii. 8.

PROTHALAMION

OR,

A SPOUSALL VERSE,

MADE BY

EDMUND SPENSER,

IN HONOUR OF THE DOUBLE MARIAGE OF THE TWO HONOURABLE AND VERTUOUS LADIES, THE LADIE ELIZABETH, AND THE LADIE KATHERINE SOMERSET, DAUGHTERS TO THE RIGHT HONOURABLE, THE EARLE OF WORCESTER, AND ESPOUSED TO THE TWO WORTHIE GENTLEMEN, M. HENRY GILFORD, AND M. WILLIAM PETER, ESQUYERS.

Calme was the day, and through the trembling ayre
Sweete-breathing Zephyrus did softly play
A gentle spirit, that lightly did delay
Hot Titans beames, which then did glyster fayre;
When I, (whom sullen care, 5
Through discontent of my long fruitlesse stay
In Princes Court, and expectation vayne
Of idle hopes, which still doe fly away,
Like empty shaddowes, did afflict my brayne,)
Walkt forth to ease my payne 10
Along the shoare of silver streaming Themmes;
Whose rutty Bancke, he which his River hemmes
Was paynted all with variable flowers,

---

2. **Zephyrus.**—The Latin personification of the west wind.
4. **Titan.**—The sun, so-called by Ovid and Virgil.
11. **Themmes.**—The Thames River, the largest river of England, on which London is situated.
12. **Rutty.**—Filled with roots.

And all the meades adornd with daintie gemmes
Fit to decke maydens bowres, 15
And crowne their Paramours
Against the Brydale day, which is not long:
Sweete Themmes! runne softly, till I end my Song.

There, in a Meadow, by the Rivers side,
A Flocke of Nymphes I chaunced to espy, 20
All lovely Daughters of the Flood thereby,
With goodly greenish locks, all loose untyde,
As each had bene a Bryde;
And each one had a little wicker basket,
Made of fine twigs, entrayled curiously, 25
In which they gathered flowers to fill their flasket,
And with fine Fingers cropt full feateously
The tender stalkes on hye.
Of every sort, which in that Meadow grew,
They gathered some; the Violet, pallid blew, 30
The little Dazie, that at evening closes,
The virgin Lillie, and the Primrose trew,
With store of vermeil Roses,
To decke their Bridegromes posies,
Against the Brydale day, which was not long: 35
Sweete Themmes! runne softly, till I end my Song.

With that I saw two Swannes of goodly hewe
Come softly swimming downe along the Lee;
Two fairer Birds I yet did never see;
The snow, which doth the top of Pindus strew, 40
Did never whiter shew,
Nor Jove himselfe, when he a Swan would be,

---

16. **Paramours.**—Lovers.
25. **Entrayled.**—Interlaced.
27. **Feateously.**—Neatly.
33. **Vermeil.**—Vermilion.
38. **Lee.**—River.
40. **Pindus.**—One of the mountain peaks of Thrace, where dwelt the Muses.
42. **Nor Jove himselfe,** etc.—In Greek mythology Zeus (*the heavens above*) in the form of a swan (*the clouds*) embraces Leda (*mother earth*).

For love of Leda, whiter did appeare;
Yet Leda was (they say) as white as he,
Yet not so white as these, nor nothing neare; 45
So purely white they were,
That even the gentle streame, the which them bare,
Seem'd foule to them, and bad his billowes spare
To wet their silken feathers, least they might
Soyle their fayre plumes with water not so fayre, 50
And marre their beauties bright,
That shone as heavens light,
Against their Brydale day, which was not long:
Sweete Themmes! runne softly, till I end my Song.

Eftsoones the Nymphes, which now had Flowers their fill, 55
Ran all in haste to see that silver brood,
As they came floating on the Christal Flood;
Whom when they sawe, they stood amazed still,
Their wondring eyes to fill;
Them seem'd they never saw a sight so fayre, 60
Of Fowles, so lovely, that they sure did deeme
Them heavenly borne, or to be that same payre
Which through the Skie draw Venus silver Teeme;
For sure they did not seeme
To be begot of any earthly Seede, 65
But rather Angels, or of Angels breede;
Yet were they bred of Somers-heat, they say,
In sweetest Season, when each Flower and weede
The earth did fresh Array;
So fresh they seem'd as day, 70
Even as their Brydale day, which was not long:
Sweete Themmes! runne softly, till I end my Song.

Then forth they all out of their baskets drew
Great store of Flowers, the honour of the field,

---

55. **Eftsoones.**—Soon after.
60. **Them seem'd.**—It seemed to them.
63. **Which through the Skie, etc.**—In Roman mythology the car of Venus is drawn by doves.

That to the sense did fragrant odours yeild, 75
All which upon those goodly Birds they threw
And all the Waves did strew,
That like old Peneus Waters they did seeme,
When downe along by pleasant Tempes shore,
Scattred with Flowres, through Thessaly they streeme, 80
That they appeare, through Lillies plenteous store,
Like a Brydes Chamber flore.
Two of those Nymphes, meanewhile, two Garlands bound
Of freshest Flowers which in that Mead they found,
The which presenting all in trim Array, 85
Their snowie Foreheads therewithall they crown'd,
Whil'st one did sing this Lay, a sung
Prepar'd against that Day,
Against their Brydale day, which was not long:
Sweete Themmes! runne softly, till I end my Song. 90

'Ye gentle Birdes! the worlds faire ornament,
And heavens glorie, whom this happie hower
Doth leade unto your lovers blisfull bower,
Joy may you have, and gentle hearts content
Of your loves couplement; 95
And let faire Venus, that is Queene of love,
With her heart-quelling Sonne upon you smile,
Whose smile, they say, hath vertue to remove
All Loves dislike, and friendships faultie guile
For ever to assoile. 100
Let endlesse Peace your steadfast hearts accord,
And blessed Plentie wait upon your bord;
And let your bed with pleasures chast abound,

---

78. **Peneus.**—A famous river of Greece.
79. **Tempe.**—A valley in Thessaly in Greece, between Mount Olympus and Mount Ossa, famed for its beauty.
95. **Couplement.**—Union, marriage. Cf. *Faerie Queene.* Bk. IV, Canto III, lii:

"In perfect love, devoide of hatefull strife,
Allide with bands of mutuall couplement."

97. **Her heart-quelling Sonne.**—Cupid.
100. **Assoile.**—Remove. Cf. *Faerie Queene*, Bk. IV, Canto VI, xxv:

"Well weeting how their errour to assoyle."

That fruitfull issue may to you afford,
Which may your foes confound, 105
And make your joyes redound
Upon your Brydale day, which is not long:
Sweete Themmes! runne softly, till I end my Song.

So ended she; and all the rest around
To her redoubled that her undersong, 110
Which said their Brydale daye should not be long:
And gentle Eccho from the neighbour ground
Their accents did resound.
So forth those joyous Birdes did passe along,
Adowne the Lee, that to them murmurde low, 115
As he would speake, but that he lackt a tong,
Yet did by signes his glad affection show,
Making his streame run slow.
And all the foule which in his flood did dwell
Gan flock about these twaine, that did excell 120
The rest, so far as Cynthia doth shend
The lesser starres. So they, enranged well,
Did on those two attend,
And their best service lend
Against their wedding day, which was not long: 125
Sweete Themmes! run softly, till I end my Song.

At length they all to mery London came,
To mery London, my most kyndly Nurse,
That to me gave this Lifes first native sourse,
Though from another place I take my name, 130
An house of auncient fame:
There when they came, whereas those bricky towres
The which on Themmes brode aged backe doe ryde,
Where now the studious Lawyers have their bowers,

---

110. **Undersong.**—The burden or refrain of a song.
120. **Gan.**—Began.
121. **Cynthia.**—In Greek mythology, the moon. **Shend**, put to shame.
131. **House of auncient fame.**—The Spencers of Althorp.
132. **Bricky towres.**—The towers of Temple Bar. The adjacent courts were later given over to lawyers.

There whylome wont the Templer Knights to byde, 135
Till they decay'd through pride :
Next whereunto there standes a stately place,
Where oft I gayned giftes and goodly grace
Of that great Lord, which therein wont to dwell,
Whose want too well now feeles my freendles case ; 140
But ah ! here fits not well
Olde woes, but joyes, to tell
Against the Bridale daye, which is not long :
Sweete Themmes ! runne softly, till I end my Song.

Yet therein now doth lodge a noble Peer, 145
Great Englands glory, and the Worlds wide wonder
Whose dreadfull name late through all Spaine did thunder,
And Hercules two pillors standing heere
Did make to quake and feare :
Faire branch of Honour, flower of Chevalrie 150
That fillest England with thy triumphes fame,
Joy have thou of thy noble victorie,
And endlesse happinesse of thine owne name
That promiseth the same ;
That through thy prowesse, and victorious armes, 155
Thy country may be freed from forraine harmes ;
And great Elisaes glorious name may ring
Through all the world, fil'd with thy wide Alarmes,
Which some brave muse may sing
To ages following, 160
Upon the Brydale day, which is not long :
Sweete Themmes ! rnnne softly till I end my Song.

---

135. **Whylome.**—Formerly. **Templer Knights.**—The famous crusading Knights Templars whose order was suppressed in 1312 by the Pope.

139. **That great Lord.**—The Earl of Essex, Spenser's patron.

147. **Dreadfull name.**—Essex's successful descent upon Cadiz raised him to the zenith of his fame.

148. **Hercules two pillors.**—The Rock of Gibraltar and Mt. Hacho opposite, in Africa, are so called. The London house of the Earl of Essex stood in the Strand, where Essex Street now is, and is still represented by the two pillars which stand at the bottom of that street.

157. **Elisaes.**—Queen Elizabeth's.

From those high Towers this noble Lord issuing,
Like Radiant Hesper, when his golden hayre
In th' Ocean billowes he hath bathed fayre, 165
Descended to the Rivers open vewing,
With a great train ensuing.
Above the rest were goodly to bee seene
Two gentle Knights of lovely face and feature,
Beseeming well the bower of anie Queene, 170
With gifts of wit, and ornaments of nature,
Fit for so goodly stature,
That like the twins of Jove they seem'd in sight,
Which decke the Bauldricke of the Heavens bright;
They two, forth pacing to the Rivers side, 175
Received those two faire Brides, their Loves delight;
Which, at th' appointed tyde,
Each one did make his Bryde
Against their Brydale day, which is not long:
Sweete Themmes! runne softly, till I end my Song. 180

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164. **Hesper.**—In Greek mythology, the evening star.

173. **The twins of Jove.**—Castor and Pollux, children of Jove and Leda, and, in Greek mythology, forming the constellation of Gemini, one of the signs of the Zodiac.

174. **Bauldricke.**—Belt; here, the Milky Way. *Cf.* J. R. Drake, *The American Flag:*

"The milky baldric of the skies."

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